

animals pre-existed before their generations. And indeed it is a thing very well known, that, according to the sense of philosophers, these two things were always included together in that one opinion of the soul's immortality, namely, its pre-existence as well as its post-existence. Neither was there ever any of the ancients before Christianity, that held the soul's future permanency after death, who did not likewise assert its pre-existence; they clearly perceiving, that if it were once granted, that the soul was generated, it could never be proved but that it might be also corrupted. 'And, therefore, the assertors of the soul's immortality commonly begun here: first, to prove its pre-existence, proceeding thence afterward to establish its permanency after death. This is the method used in Plato,^a *]v TTOU *J^ow *] \$v%\$

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where, before it came to exist in this present human form; and from thence it appears to be immortal* and such as will subsist after death. <—And the chief demonstration of the soul's pre-existence to the ancients before Plato, was this, because it is an entity really distinct *from* body or matter, and the modifications of it; and no real substantial entity can either spring of itself out of nothing, or be made out of any other substance distinct from it, because nothing can be made

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either in-existing or pre-existing;—all natural generations being but the various dispositions and modifications of what was before existent in the universe. But there was nothing of soul and

^a I» Phacdonc, p. 382.